A

BREIFE DISCOVERY

OF

The People

CALLED

QUAKERS,

AND

A Warning to all People to beware of them,

AND OF THEIR

Dangerous Principles.

BEING

A true Narrative of the sum and substance of two Disputes with them at two severall Meetings, that is to say, with *John Whitehead* at *Gedney* in *Lincoln-shire*, *Sept.* 2. and with *George Whitehead*, and *George Fox*, at *Lin* in *Norfolk*, *Sept.* 15. 1659.

By *John Horne*, and *Thomas Moore*, Junior: both of *Lin* aforesaid.

Beware of False Prophets which come to you in sheeps clothing, but inwardly they are ravening wolves. By their fruits (not by their clothing) ye shall know them, &c. Matth. 7. 15. 16. *Jesus said unto them, Take heed that no man deceive you, for many shall come in my name, saying I am Christ, and shall deceive many. Then if any man shall say unto you, Lo here is Christ, or there, believe it not: For there shall arise false Christs and false Prophets, and shall show great signes and wonders, so as if possible to deceive the very elect: Behold I have told you before,* Matth. 24 4,5,23,24,25.

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A *BREIFE DISCOVERY* OF THE QUAKERS,

And a WARNING to all People to beware of them.

THat all people may take heed of the people called *Quakers*, these are to give notice to them, that we having lately proved them in two severall disputes, one with *John Whitehead* at *Cedney* in *Lincolne-shire*, the other with *George Whitehead* and *George Fox* at *Linne* in *Norfolke*, we do clearly find them, and so also did many of the Hearers (that had any understanding, and were not partakers with them, and bent upon their deceits) discern them guilty of these great errours. *Septem.* 2 *Sept.* 15.

1 They do plead for and maintain a perfection of sinlesnes in themselves in this life, which is a great errour, and discovers

them to be deceived, and the truth not in them, and ſo to ſwarve from the Apoſtles Doctrine, who never ſaid of themſelves or any other Man or Woman beſides Chriſt Jeſus, that they had no ſin in them; it is ſaid indeed of Chriſt that he was manifeſted to take away ſin, and in him is no ſin, 1 *Joh.* 3. 4, 5. but never is it ſo ſaid of any other. It is ſaid indeed that he that abideth in Him ſinneth not, and he that is born of God doth not commit or work ſin, becauſe the ſeed of God abides in him, neither can he ſin (that is as before, commit, work or yeild up to ſin) becauſe he is born of God, which is no more then a Man acted and lead of God cannot therein ſin or do ſin, but it is no where ſaid by any one of the Saints of themſelves, or of any of their Brethren that they had no ſin in them or were not ſinners; but on the contrary, if we ſay ſaith the Apoſtle *John*, 1 *Joh.* 1. 8, 9, 10. that we have no ſin, we deceive our ſelves, and the truth is not in us; if the Apoſtle ſaid ſo of themſelves, what ſhall we ſay of theſe Mens witneſſings of themſelves, that they have no ſin, but that they are deceived, and no truth in them, and ſo that they are reprobate concerning the faith, and though they may ſpeak many truths, as the Devill alſo can to deceive, yet the truth is not in them, *Paul* ſaith of himſelfe, *Rom.* 7. 16, 17. If I do that which I would not, I conſent to the Law that it is good, now then it is no more I, but ſin that dwelleth in me, and that in him that is in his fleſh dwelleth no good thing, and again *verſ.* 20. If I do that I would not, it is no more I, but ſin that dwelleth in me, &c. yea in *Tim.* 1. 15. He ſaith he was then when an Apoſtle the cheife of ſinners, for he ſayes in the preſent time ſpeaking of ſinners, of whom I am (not I was, but I am) the cheife, *Solomon* alſo ſaith, 1 *Kings.* 8. 46. There is no Man that ſinneth not, and *Prov.* 20. 9. who can ſay I have made my heart clean, I am pure from my ſin, and in *Eccleſ.* 7. 20. There is not a juſt Man upon Earth that doth good and ſinneth not, and *David*, if thou Lord ſhalt mark iniquities who can ſtand, (as implying that none can, *Pſal.* 130. 3. and *James*, in many things we offend all, *James* 3. 1, 2. It is true indeed that CHRIST ſaid of *Nathaniel* that he was an *Iſraelite*, in whom was no guile, *Joh.* 1. 47. which *George Whitehead* urged to that purpoſe: but as was then anſwered him, it is not ſaid

that

that there was no ſin in him, and though he pleaded that all ſin is guile, yet the contrary was teſtified from 1 *Pet.* 2. 1, 2. where hypocriſy, and envy, and malice, and evill ſpeakings are diſtinguiſhed from guile, guile being a deceitfull hiding a Mans ſin, as may be ſeen in *Pſal.* 32. 2, 3, 4. where keeping cloſe, and not confeſſing a Mans ſin is oppoſed to a Man in whoſe ſpirit is no guile, or guile is double heartedueſſe or deceit; and though the ſaid *George Whitehead* not acquieſcing in the clear diſtinction of Scripture, diſtinguiſhing guile from other ſins, argued thus, all ſin is a tranſgreſſion of the Law, but guile is a tranſgreſſion of the Law, therefore guile is all ſin, yet all that can underſtand Argument or Reaſoning, may diſcern that therein he ſhewed himſelf to be a Deceiver and Sophiſter, for by that way of Reaſoning as was then anſwered him, a Man may prove that lying is all ſin, becauſe after the ſame manner a Man may reaſon: All ſin is a tranſgreſſion of the Law, but lying is a tranſgreſſion of the Law, and ſo murther and adultery, and theft ſhould not be diſtinct ſins from lying, that this ſinleſneſs in this life was pleaded for at both Meetings, is a thing known to all the Hearers generally, pleaded for I ſay as a thing attained by ſome Beleivers, if not all, and ſo a thing witneſſed by ſome of themſelves: as alſo it appeares in the Declaration of their faith by *Edward Burrough*, where it is ſaid *page* 4. that they beleive the Saints upon Earth may be perfectly freed from the body of ſin and death; and in a Book of *Margaret Abbots*, that they who have beleived in CHRIST, the ſecond *Adam* comes to prove the firſt *Adams* ſtate before the Fall: not *ſhall* come, but *comes*, and however it is falſe, for *Adam* before his Fall had neither ſin in him, nor death upon him, but ſurely the *Quakers* muſt dye as well as other Men; *Adam* alſo before his Fall was under a Covenant of workes, do this and live, and might poſſibly ſin and dye, but not ſo the Beleivers: not under a Covenant of workes here, nor hereafter, after the Reſurrection capable of ſinning and dying; ſo that herein they are concluded to be Preachers of lyes and errours, under pretence of Preaching perfection; that we are compleat in Chriſt, and by the grace of Chriſt received, ſhall be, and may be here made perfect hearted with Chriſt, and in due time at the comming of

Christ again be made perfect by Christ, we say, and so the Apostles preached; but that some are sinlesse here, neither Christ, nor any Apostle or Prophet ever preached of any, except Christ, therefore these People the *Quakers* are Deceivers. Look to your selves people that you do not follow them, for then will you go into Destruction; This leading Men to pride and presumption in themselves, and to neglect Christ, and dependance upon him, and his Mediation for them.

2 The said *John Whitehead*, *George Whitehead*, and *George Fox*, at the said Meetings were clearly proved and discovered to be reprobate concerning the faith, as touching the Person of Christ, for they did not, nor could be brought to acknowledge that Christ is glorified in the Heavens without all Men, the Heavens above the Clouds, and distinct from the visible Earth in the same body which suffered, was crucified, dead, and buried; but though *John Whitehead* useing subtlety, would seeme to confesse that he hath a Body glorified in the Heavens, yet he discovered himself to be wickedly erroneous in asking, what? a Heaven many miles distant from us, as denying that he was at such a distance in his Body from Beleivers, and pleading that he being the head of his Church, and they his members, there could be no such distance; to which it was replyed (and he could not deny it) that Beleivers are Members one of another, and yet might be 500. or a 1000. miles distant, as to bodily presence; yea when it was urged against him, that the Apostle sayes while we are at home in the body, we are absent from the Lord; the said *John* would have evaded it by saying, while the mind goes out after earthy or bodily things, though it is clear there, as was observed to him that the Apostle speakes of themselves, as looking at things not seen, and walking by faith, not by sight, not going out after earthy things, but confident and desirous rather to be absent from the body, and as all the Chapter before makes it evident, as also *Philip.* 1. 21, 22. That he speakes of being absent from the naturall body, and at home in the naturall body, and so that while at home in that earthy House of this Tabernacle, or earthy Body, they were absent from the Lord. The other 2. also, the 2. *Georges* before mentioned (it was evident to all the people that would see)

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by no meanes would be drawn to give a direct answer to this Question, whether Christ hath any body of flesh and bones distinct from all other Bodies and spirits of Men, or of all his people, but they said that they were flesh of his flesh, and bone of his bone, which the Apostles never preached, but only that Beleivers are members of his Body, (namely his misticall Body) of his flesh and of his bones, not flesh of his flesh, and bone of his bone; and sometimes again they would say that Christ had, and hath a body distinct from this flesh and bone, pointing to their own bodies, and giving this distinction, that their body or flesh might be seen, but he hath a body that cannot be seen to the outward eye; still meaning no other, but all his Church or people; yea though they said the same body that suffered was glorified at Gods right hand in Heaven, yet still they meant but his Church, either by his body, or by the Heavens, which appeared in that they would not be drawn to answer to the Question as before, whether he hath a Body distinct from all the bodies and spirits of all Beleivers; now this is also a very fundimentall errour contrary to the Scripture, as was shewed from *Luke* 24. 39. that he had a body of flesh and bones, with hands and feet, &c. and *vers.* 50, 51. that he in that body was so carried up into Heaven, as to be parted from his Disciples, and not carryed up into them, and from 1 *Thess.* 4. 15, 16. and *Phil.* 3. 20, 21. where it is said, Christ shall descend from Heaven, but not from, but to his Church and people, yea this of the *Quakers* denying that body glorified, doth at once turn up by the roots all the faith of Christs appearing in the presence of God to mediate for us, and make intercession, in which the Apostles and Primitive beleivers had so much of their hope and rejoycing, *Rom.* 8. 33, 34. and also all the faith and hope of his glorious discending and comming from Heaven again to change our vile bodies that they might be fashioned into the likeneſse of his glorious body; if there be no such body of his for our vile bodies to be made like unto, and so also of all the Kingdome and glory to be revealed to and injoyed by the Saints, instead of which one of them (*Joseph Fisher* in a paper we had from him) talkes of the new birth or babe in men now changing the naturall body into the likeneſse of his before *Eph.* 5. 3.

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the seperation of body and spirit, therein agreeing with *Hymeneus* and *Philetus* that were out of the Apostles faith; and said the resurrection is now made, 2*Tim.*2.16,17,18. and are not these persons of very dangerous principles that strike off so much of the faith and hope of the Gospel at a blow; people take heed of them.

3. Yea they are, and so discovered themselves at both those meetings to be reprobate concerning the faith, as touching the resurrection of the dead, for they positively affirmed that the same body that dyes shall not be raised again, and would have perverted the scriptures of the Apostle, in 1 *Cor.*15. To serve their turne reading it, that which thou sowest is not quickned, and leaving out except it dye; so *John Whitehead* at *Gedney*, and so the other at *Lin* left out part of the next verse, and when it was urged that the Apostle says, it is sown a naturall body, it is raised a spirituall body, it the same it that is sowne is raised, though it rise not the same, (in the same quallity or condition) yet it would not be received; but it was said anther body is raised up or given it, and when we asked *John Whitehead* whither that which shall be given instead of the body that dyed was ever dead, he plainly said he would not answer it; nor did he, as also he argued against the redemption of the body to be waited for or expected after death, and said the Apostles had it before the death of the body, likewise it being propounded to *George Fox* what that is that should rise, he said a spirituall body; being asked whether that spirituall body was ever dead, he would not answer, but in generall æquivocall termes, that which dyed is, or shall be raised (which they might meane of the dead spirit dead in sin) but would not be brought to confesse that, that body that dyes shall be raised, or to say whither the spirituall body was ever dead.

4. We also further in both places proved them to be Antichristians, and privily to deny or not to confesse, magnify or lift up Christ as come in the flesh by a passage in that book of *Edward Burroughs* before mentioned of the *Quakers* so called, where it is said that Christ is to be known after the spirit, as he was before the world was, and that is the knowledge of him which is to eternall salvation, which is a very plain discovery of them to be

Antichristian

Antichriſtian, and ſubtle deceivers, for though they in the ſaid booke acknowledge that Chriſt was made manifeſt in *Judea* and *Jeruſalem*, and was perſecuted, and crucified, aroſe, and aſcended, and is glorified at Gods right hand, yet they make no mention of his bearing or ſuffering for ſins in his death; and by what is before ſaid, it is evedent they therein are deceitfull and æquivocate, as alſo in that he ſays a little before, that he is given into all the world, and no Nation, Countrey, and people is excepted, but to all mankind is he given, and hath lightned them, 'tis manifeſt to them that can and will ſee that he means of him but as a light or principle given into men, and they can & may in their canting language ſay ſo too, he is manifeſt in *England*, and is perſecuted, and dyes, and riſes as well, as in *Judea*, and *Jeruſalem*, however in the foreſaid expreſſion they make nothing of his being borne, ſuffering and dying in the fleſh, while they imply that the knowing of him as ſo, is not to eternall ſalvation, but the knowledge of him after the ſpirit, as he was before the world, while they make that the knowledge of him to eternall ſalvation, they imply that other knowledges of him are not that knowledge to ſalvation, and when they ſay after the ſpirit, as he was before the world was, they intimately deny his humanity now remaining; yea the ſaying he is to be known after the ſpirit as he was before the world was, implyes and manifeſts their great ignorance and error, for the Apoſtle makes the knowledge of him as one that dyed for all and roſe againe, that knowledge of him after the ſpirit by which they were led, no more to know him after the fleſh, ſo much is plaine, 2 *Cor.* 5. 14, 15, 16. Of which more by and by, but that the knowledge of him after the ſpirit, as he was before the world was, is not the knowledge of him to eternall ſalvation, but on the contrary, the knowledge of him as ſent forth and come in the fleſh, is that knowledge of him that is to eternall ſalvation, the ſcriptures plainly teſtify while they ſay we preach Chriſt crucified to the *Jew*, a ſtumbling block, and to the *Gentile* fooliſhneſſe, but to them that are ſaved Chriſt the power of God, and the wiſedome of God, and the ſame Apoſtle ſays he deſired to know nothing but Chriſt and him crucified, 1 *Cor.* 2. 18, 22, 23. and 2. 2. And if thou con-

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ſeſſe with thy mouth *Jeſus* the Lord, and beleive in thy heart that God hath raiſed him from the dead, thou ſhalt be ſaved, *Rom.* 10. 9. and again, *Paul* tells the *Corinthians* that they were ſaved by the Goſpell he preached to them, if they kept it in memory how he had preached, namely that Chriſt dyed for our ſins according to the Scriptures, and was buried and roſe again the third day according to the Scriptures, 1 *Cor.* 15. 1, 2, 3, 4. And again he calls his Goſpell the preaching of the Croſſe, all which plainly informes us that the knowledge of Chriſt that is to eternall ſalvation is the knowledge of him as ſent of God, and come in the fleſh, and not as he was before the world was, for as ſo he dyed not for our ſinnes, nor was buried, nor roſe againe, much leſſe were any of theſe things affirmable of him as he was before the world was, ſo as that herein they clearly diſcover themſelves to be Antichriſtian according to that rule of knowing ſpirits given us by the Apoſtle *Joh.* 4. 2, 3. That every ſpirit that confeſſeth not (he ſaith not, that plainly and expreſſly denyeth the comming of Antichriſt is more deceitfull then ſo, but that confeſſeth not, which as the ſame word often ſignifies, is as much as ſpeakes not out plainly, exalts not, magnifies not) Chriſt come in the fleſh is not of God, but is that ſpirit of Antichriſt, and is not this a not confeſſing Chriſt come in the fleſh, to make the knowledge of him as not come in the fleſh, (for as he was before the world was, he was not come in the fleſh) the knowledge of him to ſalvation: none of the *Quakers* before mentioned, or of their followers diſowned the booke, or the expreſſion at the ſaid meetings, but *John Whitehead* ſought to evade it, and blinde the people by telling them he knew the meaning of the ſpirit, that it meant as he came in the fleſh too; in which was a groſſe infinuation that they are deceivers, and that they ſay one thing in their bookes, and mean another, and who then will goe after ſuch deceitfull workers, that are not willing to periſh; and then too, his impudency appeared in giving a ſenſe and meaning of it contrary to the expreſſion, for Chriſt as he was before the world was, and Chriſt as come in the fleſh are contrary, as much as come in the fleſh and not come in the fleſh, for he was before the world was,

Deceit and guile depart not from them.

was, he came not in the flesh, nor dyed, nor suffered, and that he is now as he was before the world was, is as much as to say, he is not the man Christ Jesus, contrary to 1 *Tim.* 2. 5. And so denies his humanity, and so as some read that in *John*, doth *solvere Jesum*, loose the true nature of Christ; devides and destroyes the humanity, yea and all the virtue and consideration of all he did in the flesh, their being none of that with him before the world was, as with respect to which God acted and effected any thing; the other *Whitehead* as blindly endeavored to justifie it, by alledging, 2 *Cor.* 5. 16. Henceforth know we no man after the flesh, and though we had knowne Christ after the flesh; yet henceforth know we him no more, to prove that the Apostles did not know him as one that came and suffered in the flesh, or to be in the flesh, but onely as in the spirit as before the world was, when by the same reason the Apostle should not have knowne any of the *Corinths* then to have or to be then in the flesh, for he says he knew no man after the flesh, as well as not Christ, as was told him, yea and that it was that very judgement and knowledge of Christ as one that dyed for all, and was risen againe, that the Apostle sayes, delivered them from knowing Christ after the flesh, (as was before hinted) appeares, for having said, *vers.* 14. 15. If one dyed for all, then all dyed, and that he dyed for all, &c. He adds wherefore, (as if he should say upon this ground and account &) henceforth (that is from the time we have received this judgement that one dyed for all and rose againe henceforth) know we no man after the flesh, &c. As was urged upon him to his confusion, for he answered not to vindicate that his alligation, but flew from that to the 1 *Joh.* 1. 12, 3, 4. Which also speakes not of Christ as he was before the world was, but as manifest in the flesh, and seen and handled by them, nor of God as out of Christ crucified, but as in him as was made good then to him, so that in all this he shewed his grosse ignorance and errour, and so his unfitnesse to goe up and downe, and preach himselfe perfect; as also,

5 They shewed much ignorance or willfull sophistry, in cavelling against what was said about the nature of man, as in Christ perfectly freed from sin and curse, and without spot of

ſin, and the ſame nature of man in us, even in beleivers, having ſin in it as a naturall heritage from the firſt *Adam* fall'n, which while they cavil'd againſt, they made themſelves willingly ignorant of what we mean by nature, which (as in *Hebrewes* 2. 16. It is ſaid the nature of Angells) ſignifies as ſpoken of mankind, the common being or eſſence of man, which as in *Adam* fal'n, and in all his naturall offſpring is ſinfull and corrupt, but as the ſame being of man or humanity is in Chriſt, ſo though it was under ſin, and law, and death, yet in the reſurrection it is diſcharged thereof, ſo as in him is neither ſin by imputation, much leſſe which never was any inherency of ſin, nor death for ſin, but how ſhould they not cavill againſt this, ſeeing they deny the humanity of Chriſt, and judge him onely a ſpirit, as he was before the world was, and ſay of themſelves that they have no ſin; and beſides this, they ſhewed much impudency and falſhood in the ſaid latter meeting; as,

1 In not holding to what was promiſed us of having the liberty of our meeting and uſual exerciſe without interruption, but would break us off by their talkativeneſſe, though we promiſed brevity therein.

2 In wreſting our words, as becauſe it was ſaid to *George Whitehead* that he ſhould have leave preſently to ſay his mind, the uſuall ſenſe of which word, preſently is anon, or after a ſhort ſpace, he replyed preſently is now, and ſo would hinder the finiſhing of our diſcourſe, unleſſe we would have ſpent our time in wrangling with him about it.

3 In falſe lying, as for inſtance, when we ſaid the body of Chriſt, or Chriſt is perſonally in heaven, and yet by faith in the beleiving heart, he replyed that therein we are like the Papiſts, making him both in heaven and in the bread, which how groſſe a falſehood it is, who cannot ſee, for the Papiſts ſay he is perſonally and really in the bread and not by faith, for ſurely the bread doth not beleive that he ſhould be in it by faith, but we ſay he is not really and perſonally in beleivers, as he is in heaven but by faith.

4 In obtruding Queſtions upon us, before they had given plain anſwers, or any other then equivocall or deceitfull to ours, that

that we might not diſcover the deceitfulneſs of them.

5 In propounding what they themſelves were not willing to affert any thing about, whereas what we propounded, we did as well, or were as willing to affert our own judgments in it, as inquire theirs; they propounded a Queſtion about the blood of Chriſt, where it is, becauſe we aſſerted the body of Chriſt, fleſh and bones aſcended into Heaven; touching which, let it be minded that they themſelves would not confeſſe his materiall blood remaining, and how ſhould they, when they beleive not the remaining of his perſonall body, as appeares by what was noted before of them, and yet would not be ſatisfied with our anſwer, that his blood was ſhed or poured out for the remiſſion of our ſins, and in the virtues of it is with the Father, alwayes remembred and minded by him, and ſo in and with Chriſt, becauſe we could not certainly affert that his materiall blood that was ſhed, was united again in the reſurrection of his body with his raiſed body, becauſe the Scripture is therein ſilent, mentioning fleſh and bones, but never blood in it that we find, though as we told them, if they could prove it, ſo we would beleive them; but it was ſaid that the virtues of a thing, and the thing it ſelfe could not be ſeperated, which is falſe: for the virtues of Chriſts death and reſurrection abide yet, though the act of his dying, and ſo of his reſurrection or riſing, is long ſince over and paſt, *Phil.* 3. 9, 10. indeed *George Fox* would have been bolting out his groſſe corrupt conceit of Chriſt dying, alwayes mentioning that 2 *Cor.* 4. 10. but that he feared we would take him in it, (I conceive) and therefore he flew from it againe, and let it fall; it was alſo urged by them that the blood of Chriſt being the foundation of our faith, it muſt alwayes abide, or elſe our foundation abides not, and thereupon they would perſwade the people that we preached a foundation of faith to them that we knew not where it was, though they had no cauſe for it; this being then anſwered them, that the dying of Chriſt or his death is the foundation, or of the foundation of our faith, and yet his dying, as to the act of it, is not alwayes in being, that is, he is not always dying; nor is the blood ſimply the foundation of our faith, but Chriſt himſelfe by vertue of it, as it was ſhed for us, and he raiſed from the dead, and he abides

ever, and is in Heaven, which was anſwer full enough, yet becauſe we could not ſay poſitively, and prove by Scriptures more then God hath revealed, (for we told them we anſwered them as far as it was revealed to us by God in the Scriptures) where the very materiall blood of Chriſt is, therefore they would beare us in hand that we preacht a foundation of faith which we could not tell where it was; to ſhew their vanity in which, let theſe things be minded.

1 That it is no ſhame to us not to know things further then God hath revealed, as it was not for Chriſt, as Man, not to know the Day and hour mentioned, *Mar.* 13. 32. namely of the end of the World, which end of the World yet he preached,
Elihu. Or then it was for *Job* to ſay, behold God is great, we know him not, and the number of his yeares cannot be ſearched, *Job.* 36. 26. It is rather a virtue, to which we are adviſed not to be wiſe, or think, or gueſſe above what is written; there are indeed very probable Arguments uſed to prove that that precious blood was reunited again with the body of Chriſt in the reſurrection, at leaſt they ſeem to have ſome force, as that in Scripture it is oppoſed to corruptible things, 1 *Pet.* 1. 18. and that being part of the body of Chriſt united to the Diety or Divine nature, it ſeemes needfull that it ſhould be reunited with the body, as never from the Diety divided; but then the Apoſtle ſaith, fleſh and blood cannot inherit the Kingdom of God, though to that it is anſwerable, that it ſayes not Chriſts fleſh and blood is not in Heaven: nor ſpeakes he there of that, but of Men in this mortall ſtate, nor ſays that that body which now is fleſh and blood ſhall not, when changed, inherit the Kingdome of God, but that fleſh and blood cannot, and fleſh and blood uſually ſignifies the mortall body, or Man in a mortall ſtate while his life is in his blood, and is continued by a continuall nouriſhment and ſupply thereof; again that which was blood before, may be in the changed ſtate turned into pure life and ſpirits, the thing or ſubſtance remaining, though not in the ſame form of blood; but theſe things being but probabilities, not plainly aſſerted in the Scriptures, therefore we conceive it is better not to be too poſitive therein, but obſerve the adviſe before mentioned, 1 *Cor.* 4. 6. eſpecially ſeeing,

2 It

2 It is no part of the foundation of peoples faith (nor ſo preached at any time to them by us) to know that the materiall blood of Chriſt, which was ſhed, is in the perſonall body of Chriſt, or elſe where, but onely to know that it was ſhed for us for the remiſſion of our ſins, and that the ſheding of it, and ſo the ſuffering, and death of Chriſt therein are ſo precious, and of ſuch eternall virtue with God, that by meanes thereof Chriſt is glorified, and made Lord, and Chriſt a great high Preiſt for us, in whom by virtue of that his once ſuffering, and offering, the ſanctified are for ever perfected, (compleatly provided for of all things pertaining to life and godlineſſe) ſo as there needs no more ſuffering or bloodſhed for remiſſion of ſins, but by that blood, and its ſhedding, we may at all times have acceſſe to, and acceptance with God, and ſo that it is alwayes in the eye, mind, and remembrance of God for us, as ſprinkled before him, and by his ſpirit in the Goſpell declared and teſtified of, and ſo ſpiritually in the diſcoveries of it, as ſo ſhed, and as ſo virtuous, ſprinkled upon the mind and conſcience of the Beleiver, juſtifying and cleanſing him from all ſin; and thats it, the Beleiver in minding it, as ſhed for him, and the ends and virtues of its ſhedding, ſhall find and prove, and ſo ſhall feel it in its virtues and efficacies in his own heart and conſcience, as being therein alſo ſpiritually drunk by him, (and ſo one of the witneſſes on Earth witneſſing Jeſus the Chriſt, 1 *Joh.* 5. 8.) though as to the reall and preſent exiſtence of it, as materiall blood, he know nothing.

3 That its an evidence of theſe peoples craft and deceit, that in their Diſputes what ever, they pretend to people, yet their deſigne is to amuſe and trouble them, and to ſeek to render their Teachers as Perſons not to be liſtened to by them, (a right trick of Wolves and Foxes) and not to diſcover and boule out truth, and therefore propound Queſtions, concerning which themſelves have no faith, nor dare affert any thing, nor matter whether there be reaſon and equity in what they ſay, and demand, ſo they may ſeem to ſay ſomething; which whether it be a badge of Chriſts Prophets and Apoſtles, or of Deceivers and Sophiſters, let all judge Its a true ſaying that a Fool may querie more in an hour then a wiſe Man may be able to reſolve in a

year;

year; they might as well have asked where the death of Christ is, or where his rising again is, and we might have asked them when, and how the light (which they say is in every man) first enters and comes into Men, and what it first discovers in particular to every Man, and how long it shall be continued with any Man that rebels against it, and many such things: but

4 We do not fault or condemn them for not asserting things not revealed, but for sleighting and denying things revealed, and asserting contrary to what is written: as for saying some Men have no sin in them, contrary and besides to what the Scripture asserts, (the way to make them proud and presumptuous, and rejecters of Christ) and for denying what the Scripture asserts about the body of Christ, and the resurrection of Mens bodies, and about the knowledge of Christ, that is necessary to salvation, &c. now that they would have made some thing of against us, is that we cannot tell certainly what God hath not revealed; now whether of us are the worthyer to be faulted, we for not asserting above what is written, or they for asserting contrary unto, or denying what is written; Let all people judge,

5 There were some other discoveries of them in both the said Meetings, which I shall more breifly mention; as,

1 In that at *Gedney*, *John Whitehead* denyed the Sctiptures to be the Medium of faith, contrary to *John.* 17. 20. wherein Christ prayes for Beleivers, through the Apostles words, which are contained in the Scriptures, and in *Act.* 17. 11, 12. Its said that the *Bereans* searching the Scriptures dayly, whether the things the Apostle *Paul* preached were so or no, therefore (as if he should say by meanes thereof) many beleived; yea the Apostles preached nothing but as the Scriptures asserted, and preached Christ, and made manifest the mystery of Him by the Scriptures of the Prophets, and yet they were therein Ministers, by whom many beleived, *Rom.* 26. 26. *Act.* 26. 22, 23, 24. 1 *Cor.* 3. 5.

2 He asserted that the hearing, by which faith was begotten, was the hearing of Christ in the light or word within Men, urging that that Christ is the Author of faith, though the word there signifies the prime Leader or Captain of it, Ἀρχηγὸς, *Heb.* 12. 2. (as still denying the *Preaching* of the Scriptures to be the medium of faith) in which we stopt his mouth with that in *Rom.* 10. 14.

10. 14. That it is ſaid, how ſhall they beleive in him of whom they have not heard, and how ſhall they heare without a preacher, and how ſhall they (not he or it) preach except they (not he or it) be ſent, as ſpeaking of a plurality of preachers, as means of faith which cannot be affirmed or underſtood of Chriſt onely preaching in men, or the light or ſeed in men, for thats but one, but muſt be underſtood of outward preachers, and means of preaching the word, which are many.

3 He ſaid the Apoſtles did not bring light to men, but onely pointed to what they had before, which is evedently falſe, for the Apoſtles were not onely witneſſes to the light men had before, but the light of the world too, *Mat.* 5. 14, 15, 16. And its ſtrange that the light ſhould bring no light to them that before were darkneſſe as the *Gentiles* were; nay its ſaid of *Paul* that he was a choſen veſſell to carry the name of Chriſt amongſt the *Gentiles*, *Act.* 9. 15. And ſure the name of the Lord is light; nor did they preach to the *Gentiles* that they had light in them before their cumming to them, but contrarily that they were darkneſſe, *Eph.* 5. 8. (not as *George Whitehead* at *Lin* perverted it had ſome darkneſſe in them, but ye were darkneſſe) and that they were in times paſt without God, and without Chriſt, *Eph.* 2. 11, 12. So that they preached not Chriſt to be in men before their beleiving, but they preached Chriſt to them, that they might beleive in him, and ſo have him in them; indeed this is a maine peice of their corrupt doctrine that they preach, that all have the light of Chriſt in them, and that that is whatſoever reprooves any ſin in them to which they bid men looke for all their light and teaching. So did not the Apoſtles, but preached Chriſt as one that had dyed for all, and is riſen again, and is aſcended and glorified with God in heaven, as without men, as the Scriptures witneſſe particularly, *Act.* 2. 22. Ye men of *Iſraell* heare theſe words: *Jeſus* of *Nazereth*, a man approved of God among you, &c. They ſay not yee men of *Iſraell*, yee have Chriſt, or a light within you, looke to that, and it will ſave you, read alſo and mind, *verſ.* 30. 33. 36. and *Chap.* 3. 13, 14, 15. And the 4. 10, 11, 12. and the 5. 30, 31, 32. and the 10. 38, 39, 40, 41, 42, 43. and the 13. 23, 24, 25, 26, in which 26. it is ſaid, yee

men of *Iſraell*, &c. To you is the word of this ſalvation ſent; I pray mind, it is not ſaid, yee men of *Iſraell* in you is the word of this ſalvation, before we come to you; nay the ſaying is was ſent to them, implyes that it came from without them, for who will ſend a man that which he hath before in him; and ſure the word of Gods ſalvation is light, as is clearly ſignified, alſo *verſ.* 46, 47. Which being ſent of God by the Apoſtles, proves that the Apoſtles brought light to men, contrary to *John Whitehead's* ſaying: this way of theirs then greatly ſwarves from the Apoſtles doctrin, & expoſes men to follow ſome light of their own fire, & ſparks of their own kindling, & ſo to follow their own ſpirit, (which they repreſent as a light candle in every man) as the falſe Prophets and erring people did, *Iſa.* 50. 11. *Ezek.* 13. 3. As if that was the light of Chriſt which alſo may diſcover ſome things, and reprove for ſome ſins, otherwiſe it were in no danger to cheat men, as *Satban* doubtleſſe as tranſformed into an Angell of light may reprove of ſome ſins, and preſſe to ſome duties for his owne ends, as to deceive men and lead them into greater ſins, as to truſt in themſelves as their owne Saviours, (as *Luk.* 18. 10, 11.) and neglect Chriſt as we alſo alledged; for why cannot he play the hypocrite himſelfe as well as his Meſſengers, who are acted to it by him, 2 *Cor.* 11. 14, 15. *Math.* 23. 14, 15.

4 We found alſo diverſe of that party at *Gedney*, and thoſe none of the meaneſt of them guilty of making and facing out a notorious falſhood to uphold the fallen credit of their cauſe, for when to the queſtion about the gift of God (as *John Whitehead* called it) to be raiſed in ſtead of the body that dies, *viz.* Whither it was ever dead or not, the ſaid *John* had twice poſitively ſaid he would not anſwer it; diverſe of them together afterward ſhamed not, in the hearing of the audience to affirm & contend that he had given ſome anſwer to it: of the falſhood of which (beſides the contradicting of it by many then preſent) we ſince have from one of them received this intimate acknowledgement in a letter directed to us, that he ſays to prevent our boaſting in that matter, he affays to anſwer the queſtion, though yee may ſee how he prevaricates; for firſt he changeth the queſtion, as if it had been ſimply; whether the gift of God be dead or living? and then gives

this

this answer, that if we mean the gift of the spirit of God to man, it is living, where obedience is yeilded to it, &c. Whereas he knew that our question was about the body to be raised; such impudence, falshood, and folly are they guilty of, instead of greater perfection that they boast of, as even ordinary civill men would be ashamed off.

5 *George Whitehead* also at *Lin* further manifested his corrupt mind while he brought that in *Rom.* 10. 6, 7, 8. and *Dutri.* 30. 12, 13, 14. The word is nigh thee even in thy heart, and in thy mouth, &c. As deriding at mens faith in the death and bloudshed of Christ beyond-sea, and at *Jerusalem*; as if that was not a good foundation of faith, or in it, but as if the dying and rising of Christ is something in men; refusing to read on, and take notice of what the Apostle says that word is, namely the word which the Apostles preached, which as a word of faith is in the beleivers heart, where the righteousnesse of faith is, and as preached or confessed, is in his mouth; and therein the saying of *Moses* fullfilled; and this he saith is the word, that if thou shalt confesse with thy mouth *Jesus* the Lord, and shalt beleive in thine heart that God hath raised him from the dead, thou shalt be saved; he says not if thou shalt beleive that Christ is raised in thy heart, as if the death and resurrection of Christ, which the Apostles preached, was in the mistery the dying of some seed or principle in men by their corruptions oppressing it, and then rising again above them; for that is not a matter to beleived but felt rather, nor is such a dying of Christ for the benefit, but for the hurt of men: and the dying of corruption and prevalency of grace where it is in truth, is not Christs resurrection, but is included in the saving, asserted as the fruit, and consequence of mens beleiving with the heart that Christ is raised; in this therefore he manifested his grosse corruption.

6 The said *George Whitehead*, and *George Fox* propunded another question, after which our meeting concluded: namely, whither the light that lighteth every man be a naturall or a spirituall light, to which we gave this answer, that that light is Christ; no naturall but a spirituall man and light, but he giveth to men both naturall and spirituall light, and so the light with

which he lighteth men is both naturall and ſpirituall, that is to ſay (as we alſo explained our ſelves) all good, both naturall and ſpirituall we have from and by meanes of him as he dyed for us, and is riſen again; light in the ſcripture ſignifying both good, as oppoſed to diſtreſſe and evill, called darkneſſe, (ſee Eſt. 8. 16. *Iſa.* 8. 22. and the 45. 7. and the 50. 10) and alſo the knowledge of God and his truth enlightning the underſtanding, as *Acts* 26. 18. *Pſal.* 109. 105, 130. Of both which we aſſerted him the Author, as included in his lighting men; an anſwer full and faire beyond exception, yet they uſeing nothing but craft and ſubtlety, inſtead of ſimplicity would have had us to have ſaid that ſome particular ſtream of light was both naturall and ſpirituall, though they could not drive us thereto by all their wrangling; but they themſelves manifeſted their deceit further in ſaying that men have ſome light, ſeed or principle in them before the word is ſowne in their hearts (*Mat.* 13. 19.) to make them capable of receiving it when ſown; (agreeing herein with them that ſay ſome of the reliques of Gods divine Image were left in men at the fall) againſt which we proved that the light and word ſent, doth as well bring capacity (through the ſpirit) to receive it, as it is the thing to be received; as well opens the eye to ſee, which before was blind and incapable of ſeeing, as brings light to it to be ſeen by it, and turnes it to it that it may ſee it: that man indeed hath naturally, as a man a ſpirit, mind, and conſcience, capable of being inlightened, and therefore called the candle of the Lord, *Prov.* 20. 27. But that naturally it is as a candle out, or unlighted, or without capacity to light it ſelfe, but muſt be lighted of the Lord before it have any true light in it, *Pſal.* 18. 28. We told them alſo that though Chriſt is a witneſſe or teſtimony in the light and influences of his ſpirit to all men in due time, 1 *Tim.* 2. 5, 6. Yet for ſo much as all men receive not him and his light, therefore all men have not his light in them, as *Iſa.* 8. 20. They that ſpeake not according to this word, (of the Law and teſtimony) it is becauſe there is no light in them, here *George Whitehead* ſhewing himſelf a ſcholler replyed, that he had read it in the *Latine*, *non eſt lux matutina in eis*, that the word ſignifies no morning light (though I feare he be-

lyed

lyed some Preists in saying, he had heard some of them say that the Latine was one of the originalls) indeed the word in the Hebrew, is אור and signifyes a light out of, and mixed with, yet expelling darkneſſe, and so sometimes is used to signifie the morning, because there is some darkneſſe accompaning it, which yet by the light of it is expelled; but then as we minded him, Christ is called the morning star, *Rev.* 22. 16. And the ἀνατολὴ, the day spring or rising, *Luk.* 1. 78. So that if there be no morning light in man, there is none of his light who is the morning light; it was said, there might be some evening light in them, but not proved, and we might ask what light the evening hath different from what shone in the morning, that may be likened to the light of Christ? onely the light is going away in the evening, and then comes darkneſſe: but *George Whitehead* denyed that the light of Christ is ever wholly taken away from any man, though they tell Mr. *Townsend* in a railing booke against him, that the light was wholly departed from him, and that it may be so from some, we shewed in those that are given upto a reprobate mind, or a mind voyd of judgement, *Rom.* 1. 22, 28. The said *George* asserted further that the light is some mens condemnation, whereas Christ saith this is the condemnation that light is come into the world, and men love darkneſſe rather then light, and not that the light is or shall be their condemnation, but condemner rather; yet that last saying of his may in some sense be asserted, as the occasion of a thing sometimes in the scripture language is put for, and called by the name of the thing occasioned by it, but in all the rest let the Reader judge whether these people called *Quakers* be not a dangerous people full of wickedneſſe and deceit, men of corrupt minds, and such as the Apostles wills us to account accursed, *Gal.* 1. 8, 9. Because speaking and preaching otherwise then they have preached, exalting that under the name of Christ, even the light in every mans conscience, which they never so exalted, and in the mean time secretly and dangerously corrupting men from Christ, and from the faith and knowledg of him, which is the knowledge of him to salvation, dictating another that is not, nor ever was in the stead thereof.

We might have here added a further demonstration of their deceits and delusions out of *James Naylors* Book, called *Love to the lost*, in the *Chapter* about *Redemption*, where he discovers more fully the mistery of their deceit; both in telling us the seed to which the promise was made, and which few know, is a certain seed or principle in Man, desiring to follow after God, and to be free from sin, when as the Apostle plainly tels us, *Gal.* 3. 16, 18. that the seed to which the promise is made is Christ, and so he confounds the Redeemer, and thing to be redeemed; for the thing to be redeemed is clearly in Scripture Man-kind, not some seed or principle in Man, but Men themselves, bodies and spirits, *Psal.* 31. 5. thou hast redeemed it; my spirit, *Rom.* 8. 23. with *Phil.* 3. 21. we wait for the Adoption, the Redemption of our Body, and Christ gave Himselfe a ransome or price of Redemption (not for some good seed or principle in Men, desiring after freedome to serve God; but) for all Men, and in due time dyed for the ungodly; but by *James Naylor* the same seed that cryes after Redemption, we are also to look for, and receive all our wisedome and strength from; and in the same *Chapter* a little after, that is the seed of *Abraham*, of which Christ was made according to the flesh, so that there we have his mistery of Christ comming in the flesh, namely his or the lights taking upon it, or joyning it selfe with that seed or principle in Men that desires freedome from sin: so that herein is a false Christ preached by the false Prophets, instead of Christs being made flesh of a Woman, and under the Law, and dying for all Men in that body of flesh, his own proper body in which he bare our sins; but I shall adde no more, only desire people to beware of them, as a heavy judgment of God, that he hath ordered to us, to punish us for our neglect of Christ, the salvation of God, and the truth of him so long abused by us, and indeed the cause of their prevalency is partly in the Teachers, and partly in the people.

(1) Too many of the Teachers are such as *Isaiah* speakes of, in *Isa.* 56. 10, 11, 12. his Watchmen (that should watch for the good of men) are (too generally) blind, (the vision of all, the preaching of the crosse of Christ is a sealed Book to them) (they are ignorant, they are dumb Dogs that cannot bark, (to give warning

warning of theſe Beaſts, or ſet themſelves to diſcover and detect them) ſleeping (in their ſecurity) and lying down loving to ſlumber, (to take their eaſe and peace, and to content themſelves with dreames, in ſtead of ſearching out of truth, and giving it forth to the people.) yea they are Dogs ſtrong of appetite, greedy Dogs, (hunting after Livings, and Maintenance, more meanes) and (ſo) never have enough, too many of them; Sheapheards that cannot underſtand, they all look to their own way, every one for his gain from his Quarter, (that is, are more mindfull of the Fleece then the Flock) and many of them given to voluptuouſneſſe, come and I will fetch wine, &c. for this cauſe, and by this meanes all the Beaſts of the Feild come to devour even all the Beaſts of the Forreſts, even Foxes, and Wolves, and Leopards, &c. The Lord help us to ſearch and try our ways, and ſee how much we (any of us) have contributed to the overflowing floud of this ungodlineſſe, ſurely ſome Mens principles, that would be counted Orthodox, give and have given them great advantage.

1 Their ſaying Men have in them (though fallen) ſome reliques of Gods divine image left in them, with which agrees their ſeed and principle in every Man.

2 Their ſpeaking of faith as wrought by ſome immediate power, as beſides the word preached, and as it were to be brought to the word, which truly agrees with theſe in the heart of it, in excluding the Scriptures or word preached from being the meanes of faith, for denying Chriſts death for, and Gods love to all, as the Goſpell aſſerts; in opening and evidencing of which God's ſpirit works to beget faith, they put Men upon ſeeking faith as a diſtinct thing to be ſome other way wrought, and as that by which they may know Chriſt dyed for them, though they exclude not the Scriptures herein ſo broadly as theſe Men doe.

3 Their denying the Scriptures to ſignifie (even in the maine things of our faith) as they import, but that they muſt have another ſenſe, now come theſe Men and give a miſticall ſenſe upon Chriſts Perſon, death, reſurrection, &c. and why may not the Scriptures in theſe things ſignifie otherwiſe then they ſpeak, as well as in thoſe that ſpeak of Gods good will to, and Chriſts death for men?

4 Their

4. Their broad denials of the Scripture sayings, as that Christ dyed for all, and is the light that lighteth every man, &c. gives great advantage against them.

5 Many of them have been, and are seeking to bottome themselves and others upon some internall operations, and looking to have the ground of their faith in some thing within themselves, too much slighting, and making little of the living upon Christ, as in himselfe, and by the faith of him that loved them, and gave Himselfe for them, and so have been a great cause of driving Men from Christ into themselves, to seek a Christ in themselves, or some thing in the place of him, to the loosing Christ, as to the true knowledge and faith of him out of their hearts, that is out of their faith and affections.

6 And lastly, many by their veine of allegorising, and turning Scripture sayings into conceits, have opened the gap to those mysticall deceits and spirituall wickednesses in Heavenly things. But beside this the too generall ignorance, sloth, covetousnesse, pride found in too many Ministers, gives advantage to them, even like Foxes and Wolves to declaime against the vigilant Sheapheards too, as if all were but hirelings, and so that the Flock ought rather to be trust themselves with them; but it is good for people to mind.

1 That all are not hirelings that take hire, witnesse *Zecha.* 11. 12. 2 *Cor.* 11. 8. but they that make that the end of their Preaching, and prefer it before the good of the Flock; and therefore leave them to the Wolfe when they see him come, as our Saviour saith, *John* 10. 12. the Laborour is worthy of his hire, and they are enemies to Christ and his Gospell that would hinder them thereof, *Luk.* 10. 7. 1 *Tim.* 5. 17, 18.

2 That its safer for the sheep to abide with their hirelings (if their sheepheards be such) then to leave them to go to Foxes and Wolves that come to devour them; who are knowne not by their fair pretences and walkings which they seem to have, (for they are but the sheeps clothing) but by their doctrines and the issues of them, the spoyling men of their faith in the true Christ, and of the hope of the glory and kingdome promised, and drawing them to seeke their rejoycing in themselves and not in Christ; Christ faults indeed the Hirelings for leaving the sheep

ſheep to the wolves, but never will his ſheep to leave the hirelings, if they will but keep to them and feed them in the paſtures of *Iſrael*, however not to leave them to goe to the wolves: but,

(2) The people are too generally guilty too, and lay themſelves open to theſe Deludors and deluſions, becauſe too generally——.

They neglect Chriſt and his truth, take no pleaſure therein, ſee not enough in Chriſt crucified to content them; not ſearching for the knowledge of him that they might find content in him: nor doe they yeild up themſelves to walk in what they know or are taught concerning him, but rather in ſlothfullneſſe, formality, covetouſneſſe, pride and vanity in apparell, and in many other things, by which means they are in danger to periſh, whether they keep out of the ſnares of theſe men, or fall into them; howbeit they are expoſed to their ſnares hereby; becauſe,

1 They hereby provoke the Lord to puniſh their neglect and contempt of Chriſt and his heavenly doctrine, by ſending falſe Chriſts, and falſe Prophets, and doctrines among them: according as the Apoſtle predicted; that becauſe Men receive not the love of the truth that they might be ſaved, God would ſend them ſtrong deluſions that they might beleive a ly, that they might all be damned who have not pleaſure in the truth, but in unrighteouſneſſe, 2 *Theſſ.* 2.9,10,11,12. and beſides,

2 They afford the Deceivers matter to work upon, while Sathan transformed into an Angell of light, and his Meſſengers as Miniſters of righteouſneſſe can find many faults in them, many things to accuſe them of; (though ſome things that God never charged them with, as forgiving civill reſpect to Men, and ſaying you to a ſingle perſon, &c. Which I dare appeale to Men generally, that no light that they had in their conſciences before theſe Men came and ſet themſelves Maſters, there did circumciſe, cut or regulate them too, but in many things really evill; they have too great advantage) and Mens conſciences by that effect of the Law in them (which is not Chriſt, *Rom.* 7.7. and the 2.15. with 8.3.) bearing witneſſe that they ſay true in thoſe things that they faule them in, they are eaſily perſwaded to beleive them in all things elſe and ſo follow them to ruine; and the rather becauſe,

3 They to get a party, (as the *Jesuits* doe) exposing themselves to some abuses and sufferings from the ruder people, they therein also by their incivility strengthen them, and make them seeme more like Christs Ministers, to the simple people that judge by the outward appearance, and not by bringing them and their doctrines to the law and testimony the Apostles doctrine; which also.

4 Through either their own careleſſeneſſe and formality, or also through their Teachers, they are not so instructed in, as to be able to examine and discerne them in the light thereof; and so not having on them the armour of God for their defence against them, they are easily overcome and led captive by them; this also furthering them therein; that,

5 Through their careleſſeneſſe and weakneſſe therethrough, in their understanding of the things of God, not finding satisfaction in Christ, through their ignorance of him, they have an itching ear after novalties, and retain diverse lusts to know what is in every spirit, and to be approved of by all that pretend to godlineſſe, 2 *Tim.*3.6,7. and 4.4.

6 And conceiting themselves to know, and to be able to judge and discerne of spirits, and to stand against what is erroneous, they neglect the helpfulneſſe and gifts of brethren, where they are going on in a right way, (and such especially the fooliſh woman or falſe spirit hath a deſigne upon, as is to be seen, *Prov.*9.15.) as also the advice of their Teachers and Instructers that have the oversight of them, and spoken to them the word of the Lord, and so ventering upon their own judgement and strength, they are often caught and taken, and at the best come off with that lamentation, *Prov.* 5. 11, 12, 13, 14. *How have I hated inſtruction, and my heart deſpiſed reproofes? and have not obeyed the voice of my Teachers, nor inclined mine ear to them that instructed me, &c.*

Oh that all, both Ministers and people, would yet be awakened to search and try our ways, and make straighter steps to our goings, crying to God to be delivered from such evill and unreasonable men, 2 *Theſſ.*3.1,2. *Pſal.*12. And so we shall conclude this discovery and warning, with that in 2 *Joh.*6.7,8,9,10. This is the commandement, that as yee have heard from the beginning

ginning (of the world, of the ſeed of the woman bruiſing the Serpents head, or from the beginning of the preaching of the Goſpell by the Apoſtles, in the firſt things of which are how Chriſt died for our ſins according to the Scriptures, &c. 1 *Cor.* 15.1,2,3,4.) So yee ſhould walk in it; for many deceivers are entred into the world, who confeſſe not (that is ſpeake not out or magnifie) Jeſus Chriſt come in the fleſh, this is a Deceiver and an Antichriſt; look to your ſelves, &c. Whoſoever tranſgreſſeth and abideth not in the doctrine of Chriſt, hath not God; He that abideth in the doctrine of Chriſt, hath both the Father and the Son.

If there come any unto you, (you have no warrant to goe and ſeek them up) and bring not this doctrine, receive him not into your houſe, neither bid him God ſpeed, for he that biddeth him God ſpeed, is partaker of his evill deeds.

September, 19. *J. H. T. M.*

FINIS.

ERRATA.

PAge 2. line 5. for 1 *Joh.* 5. r. 3. l. 25. for *Tim.* 1. 16. r. 1 *Tim.* 1.15. p.4.l.37. for it r.as p.6.l.17.for anther r.another l.34. *dele* of the Quakers so called p.7. l.19. for knowledges r. knowledge l.18.for are r.is p. 8. l. 17. for *Joh.*4.r.1 *Joh.*4.l.37.after for ad as p.9.l.11.for and r.yea, for had r.have l. 28. for.12.r.1.2. p. 13.l.25.for as to the reall and present existence of it. r. as to the place of the present reall existence of it, p.15.l.6. for read.r.seed. l.33.for the r.ye p.17.l.25.*dele* not.p.20.l.3.for last.3.lost.

POST-SCRIPT.

PAge 12.*line* 35. Let this be added, *But these being but probabilities at the most, and on the other side the Scriptures speaking of his Resurrection mentioning alwayes (as to his body) onely that which was buried, and laid in the Sepulchre without any mention of his bloud; as, it was his body buryed in the Sepulchre after his bloud was shed that the Women went to anoint, and of which the Angels said, he is risen, he is not here; we never read that they went to see what was become of his bloud that was shed,* Mark.16.1.6. *Luk.*24.1--6. *Joh.*20.1.2.3.13. *Nor doe the Apostles afterward in any of their Discourses about the Resurrection speake of any thing but that which was buryed, and his soule not left in Hell. as is to be seen, Act.*2.23.24.31.32. *&* 10.39.40. *&* 13.29.30 1 *Cor.*15.4. *no mention of his bloud reunited; Yea our Saviour himselfe mentioning in his raised body flesh, and bones(that which was buryed in the Sepulchre) without mention of his bloud,* Luk.24.39. *and that his side where he was peirced, and out of which there came out bloud and water was open or uncloſed after his Resurrection; as appeares in that he said to* Thomas, *reach hither thy hand, and thrust it into my side,* Joh.19.34.*&* 20.27. *As also the Apostle implying plainly that the raised body in the Resurrection shall not be flesh and bloud, though the same that now is so:* 1 *Cor:*15.50. *Therefore we dare not be too positive in asserting (nor thinke it a shame to us not to know) above what it hath pleased the Holy Ghost by his Apostles to reveale & declare, but conceive it safer to take the advice,*1 *Cor.*4.6.*especially seeing* 2.

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